DR. CURRY

A PROPHET OF COPLEY SQUARE

by

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INTRODUCTION

It is a thrilling story--the development of the art of speaking--the expression of thoughts in spoken words as a means of producing in our hearers the images which are in us.

From the time when the first sounds emitted by the human voice, snarls, grunts or laughter, punctuated the gestures and actions of man, and thought and sound combined to take on form and meaning as words, they were recognized as the most effective means of communication, becoming symbols of great significance, holding terrific power.

With the joining together of words and the creating of languages, the setting apart of regions, classes of people and nations, there resulted the complications of conflicting civilizations, until today we have reached a point in the history of mankind when the importance of communication and understanding assumes frightening

proportions, whether it be in the form of the "person-to-person" approach or the more impersonal magic of telestar. It could well be that our very survival depends on effective communication, with words as our greatest heritage.

It has been said "A word is a vehicle, a boat floating down from the past, laden with the thought of men we never saw; and in coming to understand it we enter not only into the minds of our contemporaries, but in the general mind of humanity continuous through time."*

* Charles H. Cooley in Social Organization, 1962, published by Schocken, New York, N. Y.

CHAPTER I

THE PROPHET

At the turning of the twentieth century in Copley Square, Boston, there was a specialist in the field of communication far ahead of his time, a prophet of the Spoken Word, Samuel Silas Curry who, together with his brilliant wife, the former Anna Baright, founded in 1879 the (Curry) School of Expression which continues today as Curry College in Milton, Massachusetts.

Samuel Silas Curry walked tall among other "Giants of men" of his period, many of whom were his close friends--

Phillips Brooks, sixth Episcopal Bishop of Massachusetts and rector of Trinity Church in the heart of Copley Square; George A. Gordon, for forty years the beloved pastor of New Old South Church, "the most historic and important Congregational Church in Boston;"* "Unitarian prophets" including Clarke, Ames, Frothingham, Hereford, Dole and

*Reminiscences Fifty Years of Boston Memorial volume issued in commenoration of the Tercentary of 1930, compiled by Sub-committee on Memorial History of Boston Tercentary 1930 Elizabeth M. Herligy, Chm. and Editor.

Horton; literary lights, William Dean Howells of Atlantic Monthly fame, Edward H. Clement of the Boston Transcript, and Dr. Charles W. Eliot, President of Harvard College, "The greatest figure in the whole history of American education."*

The unique cultural flavor of Copley Square, named for Boston's own great painter, John Singleton Copley, provided natural and congenial surroundings for the activities of these leaders in the world of letters, religion and education just as it had served as a fitting background for that "older brotherhood"** who had dominated the preceding Boston scene--Holmes, Lowell, Whittier, Emerson, Longfellow and Hawthorne.

"In the Victorian period Copley Square was framed by more architecturally important buildings than any other Square in the country...buildings of stone in the Gothic or Renaissance styles so that this part of Boston resembled a bit of Old Florence."** Flanked on either

*Reminiscences Fifty Years of Boston Memorial volume issued in commenoration of the Tercentary of 1930, compiled by Sub-Committee on Memorial History of Boston Tercentary 1930 Elizabeth M. Herlihy, Chm. and Editor.

**Boston The Place and the People by M.A. De Wolfe Howe, MacMillan Co. 1903.

***The Book of Boston The Victorian Period by Marjorie Drake Ross Hastings House Publishers, New York, 1964

side by two great churches, beautiful Trinity and impressive new Old South, in the midst of it all, dominating the whole, was the vast Public Library, a masterpiece architecturally, while diagonally across from it stood (up until 1909) a large, gabled brick edifice, the Museum of Fine Arts.

And--tucked in between the Library and the Museum was another massive brownstone building owned by S. S. Pierce, dealers in fine edibles, where occupying the second floor, was located the home of the School of Expression, Dr. Samuel Silas Curry and Anna (Baright) Curry, President and Dean of the School, respectively.

Yes--the (Curry) School of Expression operated in rented quarters and Dr. Curry did not live to see the realization of his dream of a permanent home for his beloved School. Yet his influence was far-flung and along with his two devoted friends of the Cloth, Phillips Brooks and George Gordon, he too left a spiritual imprint upon famous Copley Square--not only through his School; his personality; his philosophical writings and his contribution in the realm of Art, but largely through the teaching and practical

application of his doctrine that human expression and the ability to communicate constitute the very foundation of civilized society.

Perhaps the locale was not of prime importance*. It was Dr. Curry himself who used to emphasize, "The School of Expression is neither here nor there but in the hearts and minds of those who go out from it."

In this day of material values as in the days when Isaiah** of old spake, prophets are apt to be looked upon with askance. Yet no one can doubt for a moment the enduring quality of their dreams and those who had the privilege of coming under the influence of Samuel Silas Curry feel strongly that he fulfilled Mr. Noah Webster's definition. "A prophet is a divinely inspired interpreter or spokesman; one gifted with more than ordinary spiritual and moral insight; an effective spokesman for a cause, a doctrine; a spiritual seer."***

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* A Unique Institution "In Copley Square, Boston, stand three buildings, lofty, imposing, inspiring, the influence of which is so far-reaching that it cannot be measured by any human standard--Trinity Church, the Public Library and the School of Expression in the Pierce Building. It may seem declamatory to mention a School, carried on in rented studios, with institutions having magnificent buildings, the architecture of which is a glory to our city, but those who know this unpretentious School of the Arts of the Spoken Word know that it is exercising an influence, the extent of which can be recognized only when compared with recognized standards of power..a vital influence for good throughout the length and breadth of the land."
Waverly Magazine, May 1909, published by the Waverly Magazine Co. Inc. 15 Beacon Street, Boston, Mass.
Established by Moses A. Dow 1850.
Reprint of entire article in Historical Data

**Isaiah, 2nd Chap. Verse 5 "Whether they shall hear or whether they will forbear, yet shall they know there hath been a prophet among them."

***Webster's International Dictionary.

Of Samuel Silas Curry it was written,

"It will take ages to accomplish this man's thought. He is a giant American. Italy neglected Michael Angelo [sic] when alive, but honored him after he was dead. It is not within the opportunity of the living fully to appreciate Dr. Curry. Fortunately he will have left behind, for the digestion of time, books, outcroppings of himself and his toil..it seems strange that in a world rich in artistic promptings man should have developed schools and delved for first principles in almost every art except that which he uses every moment of his life--speech and gesture, his method of communication with fellow-creatures."*

And Dr. Shailer Mathews, formerly Dean of Divinity School of the University of Chicago said, "Dr. Curry will some day be recognized as an educational philosopher, having championed principles no less true of the spoken word than of every form of creative expression, representing sane and scientific methods in training of the voice."**

And at the time of Dr. Curry's death, Boston newspapers proclaimed him "The greatest living teacher of voice and pantomime, stating that "Dr. Curry crystalized into permanent form, many theories of Art for the student of today."

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*The School of Expression and Curry by J. M. Leveque Editor of Harlequin, New Orleans, La. Published by Expression Co. Boston

**From an article S. S. Curry by Dr. Mathews, in The World Today Feb. 1908.

CHAPTER II

BACKGROUND

But with a prophet as with ordinary men one must begin at the beginning in order to appreciate that which follows although the temptation may be to rush on to fulfillment of the vision.

Nathan Haskell Dole wrote in his biographical sketch of Dr. Curry, "The fabric of a man's life is woven of many strands and to understand it rightly one must trace back through his ancestry."*

The son of James Young Campbell Curry and Nancy (Young) Curry, Samuel Silas Curry was born November 23, 1847, in the little community of Chatata, Bradley County, East Tennessee, thirteen years before the breaking of the War of the Rebellion.

That War which in East Tennessee was not "just a War" but a "War within a War," where loyalties were divided between those who believed so strongly in the Union that they could not countenance Secession and those who could not bring themselves to take up arms against their own Southland. With families and old friends pitted against each other it was a struggle to the death, brother against brother, father against son, each clinging tenaciously to what he believed to be right, and James Campbell Curry was among those who believed in the Union cause.

During those years of conflict the valley of East Tennessee was a continuous pathway for the moving of troops both north and south, a gateway to Kentucky which never seceded, a vital route

*In Memoriam Samuel Silas Curry, Ph.D.Litt. D. 1847-1921 written by Nathan Haskell Dole as a foreword to the book of Poems by Samuel Silas Curry published in 1922 by the Expression Co.,Boston,Mass

before such battles as Chattanooga, Chickamauga and other names written in blood, ravaged to the point of starvation by both armies.

It was only natural that the bitter struggle for survival should be reflected in the lives of those who lived through it and the Currys of Bradley County were a part of the grim aftermath for when the War was ended the fight for food went on just as mercilessly. There were no schools and times were hard. After working on the farm all day, trying to bring back life to a "scorched earth" Samuel Silas and his brothers labored to get an education, studying late into the night before the pine-knot light of the fireplace.

But the Currys carried within them the blood of stalwart forbears who had overcome hardships in other periods, the sturdy stock of Scotch Coventers who early in the seventeenth century had been transplanted to North Ireland, where it was not easy to win an existence--all this as a part of the great plan of Queen Elizabeth and James Stuart to help stablize that unruly Colony for the Crown. Within them too, was the fighting spirit of the Campbell clan, their kinsman being John Campbell, Duke of Argyle.

And on the mother's side, the Youngs, like the Currys, had traveled the hard "wilderness road" by way of Virginia to establish homes in what later would become Tennessee, but which until after the Revolutionary War was still a part of North Carolina. And both Youngs and Currys were among those frontiersmen who went forth to defeat the British Redcoats at the Battle of King's Mountain, turning the tide in favor of the Colonies at a time when the chances for victory were at the lowest ebb.

Other interesting and romantic strains are to be found in the ancestral tapestry of the Curry family--the poet, Thomas Campbell author of many stirring ballads; David Crockett, the untamed, courageous hero of the Alamo; Daniel Boone, child of nature and intrepid settler of new lands; Kit Carson, pioneer and fearless soldier. Those who knew Samuel Silas Curry could discern many traits handed down from such colorful forbears and could appreciate the influence of the background which had helped to mold the man.

"With the glamour of romance which was awakened in a young child's mind by the natural pride in such connections and by the traditions of the Argyles, the Campbells, the Boones, the Carsons, and the Crocketts, familiar as household words, it was not strange that Samuel Silas Curry should have been early and strongly attracted to poetic expression. Nor was the religious bent of his nature anything else than natural and inevitable."*

Haskell B. Curry, son of Dr. Curry in an article called Memories of S. S. Curry, speaks poignantly of these two same influences in his father's early background, "His boyhood was spent on a farm in East Tennessee about forty miles northeast of Chattanooga. I visited this spot for the first time ten years after my father's death; and as I stood at the front door of the farmhouse which he had left some sixty years before, what he had told me about his boyhood took on a new meaning.

*In Memoriam by Nathan Haskell Dole in his foreword to the book POEMS by Dr. Samuel Silas Curry, published 1922 by the Expression Co., Boston, Mass.

"Two facts stand out. The first is that he was brought up in intimate contact with the out-of-doors; all his life he had a love of nature and he knew it not as one who had learned it from books, but as one who had learned it from childhood. The second was that there was a profoundly religious, indeed somewhat ascetic atmosphere...and he retained to his death an instinctive aversion--overcome to be sure, at times, but always there in strength--to tobacco, alcohol or a deck of cards."*

For by the time Samuel Silas was coming to manhood, the Currys, originally Scotch Presbyterians of the most rigid type, had added the vigorous doctrine of Methodism, the Wesleys having brought their teaching to America in 1783, converting many of the former Covenanters.

When he was eighteen, with his mind made up to become a Methodist minister, he left the farm to make his own way, relinquishing all rights to his father's estate.

He entered East Tennessee Wesleyan University in Athens, Tennessee** where he graduated, received his A.B. degree with honors in 1872. Later the Institution was known as Grant University and after some years became affiliated with the present-day University of Chattanooga, Chattanooga, Tennessee.

*Today's Speech, Vol VIII No. 4 published by the Speech Association of the Eastern States, Nov. 1959, Pennsylvania State University, University Park, Pennsylvania.

**The Rev. Nelson E. Cobleigh D.D. LL.D. served as President, In a letter dated March 4, 1929 from David A. Bolton of Athens, Tenn., (one of the five young Methodist ministers who were graduated with Samuel Curry) Bolton speaks of the house still standing where the young man, Samuel, "roomed, did his own cooking, studied and prayed." See THEY KNEW THE CURRYS Tribute by David A. Bolton, Samuel Silas Curry in His College Days - Also E. Tenn. Wesleyan Univ. Alumni Record.

Following a short period of teaching and preaching in Tennessee the cultural advantages of Boston attracted him to the East and he resumed his study at the Boston University School of Theology, from which he received his Bachelor's Degree in 1875.

But his career as a preacher was tragically and suddenly interrupted; when as a result of misuse, his voice failed him. Shocked and horrified at what had befallen him, the young man sought help from every available source in an attempt to discover the cause of his defect.*

Among those to whom he turned for help was a man of unusual ability and understanding, Professor Lewis B. Monroe, Dean of the School of Oratory at Boston University, the first University in the country to include Oratory as an established department, giving it an equal footing with that of literature, languages, philosophy and the sciences.

Also on the Faculty as Professor of the Mechanism of Speech was the great scientist and speech specialist, Alexander Graham Bell, with whom Samuel Curry was privileged to study. He worked too, with the father, Alexander Melville Bell, who had come from his native Scotland for the purpose of introducing his method of Visible Speech, through which he succeeded in correcting many speech impediments as well as revolutionizing the treatment of

*Dr. Curry's own account of this happening is related in IN MEMORIAM by Nathan Haskell Dole, published in 1922 by the Expression Co., Boston, Mass. "One Sunday morning I stood before an audience in the middle of an address, unable to speak a word. The horror of those moments has never been blotted from my memory. The failure was a climax of several years of misuse of my voice though during that time I had sought help from every available source. I determined to search more diligently to find the cause of my condition."

deaf mutes. As a result of these early contacts with the Bells there developed a friendship that lasted throughout the lives of all three men.

And all during this difficult period Samuel Curry was continuing his other courses at Boston University, receiving his degree of Master of Arts in 1878 and that of Doctor of Philosophy in 1879. Also in that same year, under the direction of Doctor Charles Alexander Guilmette, he received his diploma from Dr. Guilmette's School of Vocal Physiology, located in Boston.*

Thus there was kindled the consuming interest which resulted in the dedication of Samuel Silas Curry to the study of the Spoken Word which would last throughout his life. It would lead to his seeking out and working with the most renowned proponents of Voice in this country and abroad. Among them, besides the Bells and Monroe, there were Francesco Lamperti, Professor of Singing at the University of Milan, Emil Behnke and Lenox Brown in London. In Paris he consulted closely with the famous Francois Alexandre Nicolas Cheri Delsarte** and also with Regnier who for forty years was one of the leading actors in France, head of the National School of Acting. He also studied with Sir Henry Irving the great actor, and Steele MacKaye,*** becoming a close friend of both men.

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*Dr. Curry was granted an Honorary Litt.D., Colby College 1905

**French teacher, noted for his studies of the art of oratorical, musical and dramatic expression. The Currys adopted many of his theories, interpreting his truism that "impression precedes expression."

***MacKaye was closely associated with Delsarte methods. 'The School of Expression claims an essential difference from all schools of oratory. The physical training is MacKaye's 'preparation of body' work for coordinating mind and body in action expressed by Mrs.Curry" in Werner's magazine April issue 1894 Vol XVI No 4, owner and Editor, Edgar S. Werner, 108 E. 16th St., New York, N.Y. Also, see Historical Data for Binney Gunnison's account of the School of Expression becoming the heir of Delsarte-MacKaye Methods.

While he was willing to learn from others, incorporating, for instance, the wonderful work of Dr. Guilmette in the teaching of proper breathing and of Lamperti in the emotional control of breathing in his training of singers, Professor Monroe's methods of inspiring imaginative thinking in public speakers, the farsighted principles of the Delsarte principles, Dr. Curry was delving for himself, drawing his own conclusions from many aspects of Nature.

From his own experience he knew all too well the weaknesses of expression manifested not only in the pulpit but by those in every profession who were called upon to speak. He came to realize if unified expression of the human being as a whole was to be achieved, it was necessary to find a more scientific and philosophical approach than had hitherto been applied. He must discover the Laws that governed Vocal Expression in order that there might be true coordination of Voice, Mind and Body.

So in trying to help himself, Samuel Silas Curry was destined to become, instead of a preacher in the ordinary sense of the word, a teacher of preachers--a teacher of teachers--as he developed his own training program. As he drew from the sixty different instructors with whom he was associated, he incorporated what he considered the best, discarding the faults (or "warts" as he sometimes referred to certain mannerisms), until the "Curry Method" became so far-reaching in its influence, that it gained for him the reputation of being one of the greatest authorities of the Spoken Word of all times.

CHAPTER III

THE PARTNER

It was while Samuel Silas Curry was a student at Boston University that he met his future wife and his partner-to-be in the pursuance of the study of the Spoken Word--Miss Anna Baright, a member of the teaching staff of the School of Oratory, who as a very young woman had made a name for herself in the field of elocution.

Anna Baright was born in Poughkeepsie, Duchess County, New York, June 19, 1854, the eldest daughter of Samuel Carpenter and Frances (Dean) Baright, and in the fabric of her ancestral pattern, as in her husband's, there were woven many interesting strands which contributed to her unusually dynamic personality and character.

She too could lay claim to distinguished family lines, among them General Samuel Augustus Barker who served in both wars between the United States and Great Britain, a member of Washington's staff and a personal friend of Lafayette. No doubt much of her love of poetry and instinctive appreciation of the dramatic were inherited from her maternal grandfather, Jonathan Dean, a poet and a favorite Shakespearean reader in social circles. Other members of the Dean family became patrons and lovers of the theatre, music and art.

Anna Baright held deep religious convictions and felt inspiration from her Quaker ancestry silently making clear to her the course of action she should follow. All this was reflected in her public "readings," giving depth to her interpretations. She held an enviable reputation as an

interpretive reader of Browning's poems, Shelly's "Prometheus Unbound," Rosetti's "Sister Helen," Tennyson's "Idylls of the King" and adaptations from Homer's"Iliad,"

Dr. William F. Warren, first President of Boston University,* paid high tribute to her interpretation of the Bible, "Her reading of the Passion of Christ is the apotheosis of all art and reveals in art the reality of His Life."**

Miss Baright had attended Cary's (a Friend's School) in Poughkeepsie before entering Cook's Collegiate Institute, from which she was graduated in 1873. After a short period of teaching in New York State she went to Milwaukee, Wisconsin where she taught Elocution in Milwaukee Female College,*** before coming to Boston where she was eager to pursue further her study of Speech. This was made possible through obtaining permission to have the use of a legacy which, in time, she was to inherit from her grandmother, Amy Doty (Carpenter) Baright and in the fall of 1875**** she began her courses under Professor Lewis B. Monroe, Dean of the School of Oratory at Boston University. Graduating Cum Laude in 1877 she was honored by being chosen to represent her class at the Commencement Exercises***** held in the old Tremont Temple Building before an audience of 3000 people,

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*President William F. Warren 1873-1903.
**Early records of School of Expression.
***Later Milwaukee Downer Women's College, Milwaukee, Wis.
Now Downer College at Lawrence University
****THEY KNEW THE CURRYS Letter to Alumni and Friends of the School of Expression by E. A. Harrington, 1801, 1-2 De La Vina St., Santa Barbara, Calif. reprinted in Curry Courier Feb. 1931 Vol II No. 4 Published by School of Expression Press.
***** See E. A. Harrington's account of Boston University first Commencement 1877. Same reference as letter above.

where she received great ovation. She had chosen as her theme "Reading as a Fine Art," a subject which was indicative of the lifework she was already following.

Professor Monroe, recognizing her powers as a teacher as well as a reader, appointed her his First Assistant in the School of Oratory. He had been heard to pay her the compliment, "She is the only person who has ever been able to take Classes from my hands without losing their attention."

Professor Monroe, and Miss Baright were much engrossed in making plans for a "Summer School" under the direction of Professor Monroe, to be held in July and August 1879 at Oak Bluffs, Martha's Vineyard, this to be the first Summer School of Oratory held in the United States.

But sadly enough when the time came for the opening of the session Professor Monroe was ill and telegraphed that he wished Miss Baright to carry on the work as already prescribed. His illness proved to be fatal, death occuring on the day of the opening of the School.

It was a tragic blow but his young assistant was not to be daunted. With inspirational energy she organized the classes, appointed teachers to assist her, and through her earnestness and spontaneity inspired the students with confidence, and the five-week term was completed with outstanding success.*

Professor Monroe had been an accepted genius and Boston University felt its loss to the point that the decision was made

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*Early records; History of School of Expression.
**Prof. William Warren, first President of Boston University 1873-1903.

to discontinue the School of Oratory as a separate Department.

Miss Baright now received many flattering professional offers but, encouraged by President Warren and others, she decided to form her own School of Elocution and Expression with the aid of her gifted sister, Helen Dean Baright* who came on from California where she was teaching, in response to Anna Baright's call for assistance.

Miss Baright fell heir to Professor Monroe's desk and chairs as a part of the equipment for her new School located at first in the old Congregational Building, Beacon Street.

The two year course of study was patterned after the Boston University School of Oratory, subjects including Physical Culture, Aesthetic Gymnastics, Vocal Training, Speaking, Articulation, Philosophy of Expression (Delsarte's), Lectures and Public Reading, Artistic Reading, Bible and Hymn Reading, and many other "Special and Comprehensive Cultural Courses."**

Thus "The School of Elocution and Expression" was opened in October, 1879 with the "avowed purpose of carrying out the grand and distinctive principle of the system of Lewis B. Monroe,A.M., as taught in the late Boston University School of Oratory, viz.; 'Expression is the outward manifestation of that which is already in the consciousness.'"***

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*Later Mrs. Charles Duncan Craigie

**From the announcement of the Fall Term, opening October 5, 1881, signed by Anna Baright, Principal, the address now having become Freeman Place, Beacon Street, Boston, Mass. (Opposite the Athenaeum Library).

*** THE SCHOOL OF ELOCUTION AND EXPRESSION School publication 1881 Also see Address given by rev. E. Huntington, PhD. (second President of Boston University) at the alumni banquet, School of Expression May 1, 1901 in They Knew the Currys.

Before the untimely death of Professor Monroe, it is interesting to note that he had sent to his Assistant for private lessons in Voice, the Reverend Samuel Silas Curry, a student in the Theological School, who had become not only Professor Monroe's pupil but Miss Baright's.

Their pupil must have made most satisfactory progress for after the passing of Professor Monroe, although the School of Oratory was discontinued it was merged in the College of Liberal Arts 1879 and "Professor S. S. Curry succeeded Prof. Monroe in the Chair of Elocution and Oratory in Boston University. The classes in the School of All Sciences, where it was hoped to realize the aims of the discontinued School, steadily grew until 1885, the trustees gave permission to Prof. Curry to organize these classes as The School of Expression."*

During his career at the University, Dr. Curry was made Snow Professor of Oratory** a position he filled with distinction, determined not to commercialize or compromise the Art, refusing

*April Issue, 1894, Werner's Magazine, Vol XVI No. 4, Edgar S. Werner owner and editor, 108 East 16th Street, New York
From an article by Fred Winslow Adams, Boston as an Elocutionary Centre; The Boston University School of Oratory.

** Snow Professorship given by David Snow in 1885 still exists at Boston University--pays part of salary of Speech Professor Dr. Curry was the first to hold it.
Boston University Records.

to follow the trend of substituting superficial methods for the fundamental, scientific system in which he so believed.

In the meanwhile the romance* developing between Samuel Silas Curry and Anna Baright culminated in their marriage on May 31, 1882, their good friend, the Reverend Henry Norman Hudson** officiating at the ceremony which took place at Miss Baright's home in Poughkeepsie, New York.

The couple sailed for Europe in June for a summer wedding trip and upon their return in October, a warm reception was given them by friends, students and alumni of the School of Elocution and Expression at Freeman Place.

During the years that followed, six children were born to the Currys: Ethel Gertrude,*** Dec. 1883 (Mrs. Goodwin Beach); Edith Dean, May 1885 (died in infancy); Mabel Campbell,**** July 1886 (married Mr. Pasquali Galassi in 1915); Presnell Baright, Nov. 1890 (died in infancy); Gladys Banning***** Sept. 1893 (unmarried); Haskell Brooks****** Sept. 1900.

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*"Anna Baright had lived with the Davises (George and Louise) at 32 Greenwich Park and Samuel Silas courted her from that address" From letter of Mrs. A. H. Scott (formerly Lalla McIntosh G.C.'09) See They Knew the Currys
Further reference to the Davis relationship in Biographical Sketch of Anna Baright Curry written in 1925 by Mrs. Curry's sister, Helen Dean (Baright) Craigie. See They Knew the Currys.

**Personal friend of the Currys. Professor of Shakespeare at Boston University 1874-1870. Outstanding Shakespearean authority, Editor of the famous Hudson Shakespeare Set, Published by Ginn Co.,Boston.

***See Chapter IV-account of the Beach-Curry wedding in London.

****The entire student body of the School was invited to attend the wedding reception at the Curry home on Bay State Road.

*****Now living in Philadelphia, Penn. with two of Dr. Curry's nieces, one of whom studied at the School of Expression in 1914-15, Bertha (Henck) Moore.

******Haskell Brooks, named for two of Dr. Curry's friends, Ralph Haskell, artist and Phillips Brooks.

The School of Expression and Elocution continued to prosper under Mrs. Curry's supervision and with the added counsel of her husband. In 1888 however, a significant change took place when Dr. Curry felt it wise to resign his position as Snow Professor of Oratory at Boston University in order that both he and his wife could devote their combined energies to the School of Elocution and Expression, with members of his evening classes and his private pupils becoming a part of the student body.

For by now it was indeed a time of changing patterns in the world of Speech. The term Elocution had fallen into much disrepute as a result of many Schools springing up, not always with sound principles, and many teachers, not worthy of the calling, emphasizing artificial instead of creative methods of delivery until the whole Art was in danger of being held in contempt.

Dr. Curry had come to object so strongly to the very word Elocution that it was decided to change the name of the School of Elocution and Expression and it became incorporated under the more comprehensive and acceptable name of School of Expression with the Co-Founders, Samuel Silas Curry and Anna Baright Curry, President and Dean respectively.

"Among those illustrious citizens from Massachusetts and elsewhere, actively interested in the founding of the School of Expression were: The Rt. Rev. Phillips Brooks, Episcopal Bishop of Massachusetts and Rector of Trinity Church in Boston; Professor Alexander Melville Bell; William Dean Howells; Hon. Eustace C. Fitz; J. T. Trowbridge; Professor J. W. Churchill and three ex-Governors of Massachusetts: William Gaston, Alexander H. Rice and Oliver Ames."*

*Professor S. S. Curry and His Fundamental Work for Life and Art by B. O. Flower in Arena Magazine, Mr. Flower Editor 1914. Composition and Presswork by Atlantic Printing Co. 179 South St. Boston.

Other names appearing on the original Visiting Committee* of the School of Expression include Thomas Bailey Aldrich, Rev. Edward Everett Hale, Sir Henry Irving, noted English actor.

While Alexander Melville Bell was an associate Founder of the School, his son, Alexander Graham Bell served as "Chancellor"** for more than 15 years.

From Freeman Place the School moved to the Y.M.C.A. building Boylston and Berkeley Streets, and later to the Irving Studio in the S. S. Pierce Building in Copley Square, where it remained until after the passing of Dr. and Mrs. Curry.

Although legally it was entitled The School of Expression the influence of the Currys became so great, not only locally but throughout the country, that "for most purposes, socially, commercially and historically it became known as The Curry School of Expression"***

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*First Annual Report of School of Expression March 31, 1886, A "Visiting Committee" as constituted during that period was an investigative body appointed by the Mass. State Department of Education to look into such matters within a scholastic institution as the nature of its curriculum, the quality of its faculty, the adequacy and suitability of its physical plant. etc.

**Early records of School of Expression.

***Records of Dr. Binney Gunnison, Dean of the School (after the death of the Currys).

CHAPTER IV

THE PARTNERSHIP

The combination of the talents of Samuel Silas Curry and Anna Baright Curry, co-founders of the School of Expression has been likened to that of "Pierre and Marie Sklodowska Curie--husband and wife--masterminds who worked side by side in the scientific laboratory."*

Dr. Davis Wasgatt Clark of Zion's Herald, wrote, "Their relations and cooperation were as unique in Expression as that of Robert Browning and Elizabeth Barrett Browning in Poetry."**

Professor John Wesley Churchill*** in paying tribute to their work spoke of Dr. Curry's philosophical and scientific methods combined with the inspirational and stimulating interpretations of Mrs. Curry, summing it up "Fortunate are those pupils who come under the influence of ideals so noble and principles so sound... yet so wisely practical...Long may this brilliant binary star guide earnest seekers after the true, the good and the beautiful in expressive speech.****

*In Memoriam Samuel Silas Curry Ph.D., Litt D. 1847-1921 by Nathan Haskell Dole, published in 1922 by the Expression Co., Boston, Mass.

**Zion's Herald, N.E. Methodist Monthly, 581 Boylston Street., Boston, Mass.
Memorial Article HE ACTED WELL HIS PART by Davis Wasgatt Clark D.D., Methodist Episcopal Bishop, January 11, 1922
See Tribute to Dr. Curry for entire article

***John Wesley Churchill,D.D., who was often referred to as "New England noted reader," was graduated from Newton Theological Seminary in 1868 and was Professor of Homiletics and Pastoral Care at that Institution 1896-1900.
At Boston University he taught Rhetoric, Expressive Reading, Lecture and Sermon Delivery.
He is listed as one of the four Instructors in Elocution at Harvard, 1894; J.J. Hayes, J. W. Churchill, S. S. Curry, Charles T. Copeland.

****From an address by Prof. J. W. Churchill D.D., Oct. 1897
Reprinted in TWENTY YEARS OF IDEALS AND EXPERIENCES 1903 by Expression Co., Boston, Mass. See They Knew the Currys.

Dr. Curry's own exacting definition of a "great teacher," applied to both him and his wife. "A great teacher must lose his own self and find it in other men. He must bury his own way of doing things that he may stimulate the ideas and conceptions of another soul. He must of course have had such experience himself as to realize his own possibilities, must have gone through the struggles through which his pupil must go. He must be no mean reader, no mean speaker, no mean actor, but the greater portion of his work must be to hide himself and to awaken others."

As a teacher, Dr. Curry was inspiring. Every student would attest to this and a quote from his son* bears it out, "The students at the School (one of whom is now my wife**) said they received a liberal education from him...I can well believe it for I received a liberal education at his bedside..I frequently read

Dr. Haskell B. Curry

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*Formerly Professor of Mathematics at the Pennsylvania State University in 1966 became Professor of Logic, History of Logic and the Philosophy of Science at the University of Amsterdam, Amsterdam, Holland.

**Virginia Wheatley (G.C. '21)

with him, first in bed and then in a chair beside him. We might read my lessons or a novel of Scott (which we both greatly enjoyed) or some other work of literature or the Bible."*

Many however, felt that it was Mrs. Curry who could drive home most effectively the practical application of the principles which together they were trying to put across. Professor Churchill of Boston University, known as "New England's noted reader," considered her "the greatest woman teacher of elocution in this country."

Quick to apply Dr. Curry's principles as she perceived the needs of her students, Mrs. Curry was apt to subordinate herself to her husband, proving herself a balance for his volatile artistic temperment. For although Anna Baright Curry had within her the born dramatic instinct, it was under perfect control, a harmonious coordination of intellectual and emotional power.

One former student, a graduate of the Newton Theological Seminary** where Dr. Curry lectured says, that while the student ministers were stimulated by Dr. Curry's discourses many would make a point of attending Mrs. Curry's Monday morning classes at the School of Expression for her keen clarification, penetrating and constructive criticism__"to get the drilling".

* Today's speech Vol VII No 4, Article by Haskell Brooks Curry. Nov. 1959 Published by Speech Association of the Eastern States Penn. State University, University Park, Penn.
Dr. Currywas formerly Professor of Mathematics at Pennsylvania State University. In 1966 he became Professor of Logic, History of Logic and the Philosophy of Science at the University of Amsterdam, Holland.

** Newton Theological Seminary, Newton Centre, Mass. now the Andover-Newton Theological School

When one considers the highly individualized talents of this "binary star," the wonder of it is that they were able to function as a team. There could not have been two more dynamic personalities so different in temperment yet with such strong convictions,--each making his and her own special contributions.

It is not surprising that Dr. Haskell Brooks Curry, their illustrious son and internationally known educator, who was born after his parents had reached their years of maturity, should express his recollections by saying "Such collaboration (as theirs) was not achieved without friction," as he remembered the "sparks were flying" when at home, his parents entered into deep discussions of their work and principles*

No doubt it was their deep devotion to the life-calling which had drawn them together in the first place that made such cooperation possible. Herein was the secret, "The origin of the School of Expression lay deep within the hearts of Dr. and Mrs. Curry. They realized that many teachers were despised by eminent educators for teaching a false art--superficial elocution--and they set about to establish a true art."**

* Today's Speech, Vol V No. 4 published by the Speech Association of the Eastern States Nov. 1959. Penn. State Univ. Univ.Park,Penn. Article by Haskell Brooks Curry.

** Binney Gunnison, Dean of the School of Expression in THE CURRY COURIER April, 1930.

Theirs was a common cause and they fought for it. Because the Curry ideals were so diametrically opposed to the superficial, their very work seemed an artistic criticism of many existing methods of "elocution" and was bitterly resented. "They encountered much opposition and denunciation by insisting that instead of beginning with the effects upon an audience they began with the mind of the artist. Today it seems perfectly normal to demand of an actor or a speaker that he think afresh everything that he has to say to an audience."*

In short, the Currys were teaching the art of Recreating, and its application went far deeper than the Spoken Word alone. According to observers who were able to perceive and appreciate what these pioneer educators were striving to do Curry principles were being applied to all phases of life. "Professor Curry believes that the ideals and mental imagery that are cherished by the young necessarily color, mold and direct the life currents and as a teacher preparing other instructors he systematically aims to impress the highest idealism upon the minds of his pupils, familiarizing them with the writings of such thinkers as Browning and Emerson for moral and mental stimulation and nourishment.**

*Binney Gunnison, Dean of the School of Expression in THE CURRY COURIER April, 1930 Published by Expression Co., Boston, Mass.

**B.O. Flower(A liberal in the field of Magazine") from Progressive Men, Women and Movements of the Past Twenty Five Years Copyrighted 1914. Composition and Presswork by the Atlantic Printing Co., 179 South Street, Boston, Mass.

Most people who had the privilege of knowing Dr. Curry considered him an idealist, somewhat of a mystic, some devotees going so far as to call him a "saint", But all seem to have agreed that he was first and foremost a philosopher.

In the opinion of Dr. Samuel Lindsay*, well-known Boston clergyman who knew Dr. Curry intimately, "Dr. Curry was a philosopher who should have had a chair in some great institution of learning instead of having to struggle with the more mundane tasks of teaching and the organizational work of running a school."

Dr. Shailer Mathews,** in his biography concurs with this belief, "Dr. Curry is essentially a Philosopher. The volumes he has published are something more than prescriptions for gesture and voice production. They are a contribution to the art of education."

The late Dr. Everett Herrick, President of Andover-Newton Theological School (1926-1946)*** paid tribute to his former teacher of Speech "Dr. Samuel Silas Curry was a pioneer in his subject of Voice. He had the soul of a poet and the mind of a philosopher. Read one of his books and see how true this is. Most of us (his pupils), I regret to say, were too dull to appreciate him. Years afterward I did, and lamented by student attitude."****

*Served as the second President of the School of Expression 1922-23 immediately following Dr. Curry's death.

**Dr. Shailer Mathews, former Dean of Divinity School of Univ. of Chicago, S.S. Curry published by Expression Co., Boston, Mass.

***Formerly the Newton Theological Seminary or Institution.

****TURNS AGAIN HOME by Everett C. Herrick published by Pilgrim Press, Boston 1949.

Together and singly the Currys made a lasting place in the intellectual and cultural life of Boston. Dr. Curry was very much a part of the Boston of his day, "completely at home with the literati,"* belonging to many of Boston's prominent Clubs.

One of Dr. Curry's most distinguished books was Browning and the Dramatic Monologue**. It received wide acclaim, The Rev. John R.Gow President of the Browning Society at that time, stating, "It seems to attack the central difficulty in the understanding and reading of Robert Browning's poetry...opens a wide door to the greatest poetry of the modern age." Woodman Bradbury, Chairman of the Executive Committee of the Society wrote, "The appreciation of Browning's genius began for me in the class room of my teacher, S. S. Curry."

Many were the favorable newspaper comments on the Browning book, both local and national, the Boston Advertiser saying, "Dr. Curry's book is one that leads the reader to a new appreciation of the art of the great poet...a genuine and sympathetic contribution to culture."

And from the Boston Herald, "Dr. Curry treats the subject at length and with a wealth of illustrative examples..an exceedingly helpful study."

*Interview 1966 with Dr. Samuel M. Lindsay, who succeeded Dr. Curry becoming the second President of the School of Expression 1922-23

**See Historical Data for further testimonials on Browning and the Monologue.
Published by the Expression Co., Boston, Mass 1908.

"The Browning cult was at its height in the nineties and flourished nowhere more devotedly than in Boston and Cambridge.. the meetings formidable and pretty solemn occasions."* And today they are still taken in a somewhat quaint, delightfully serious fashion.

Mrs. Curry served as Secretary of the Society for a number of years and records show she gave many readings through the years. No doubt included among these readings was"Rhyme of the Duchess May", a favorite of Mrs. Curry's and the poem "Miss Baright" had presented back in 1877 at the opening of the School of Oratory at Boston University when Professor Monroe, head of the School of Oratory, complimented her urging her to direct her powers toward Platform Readings.**

White Mrs. Curry continued to be a powerful Platform Reader throughout her life, as the years passed she devoted more and more of her efforts to the School of Expression, combining the roles of teacher and manager, together with wife and mother of six children (four living), and the running of her large house on Bay State Road. How successfully she managed and how ingeniously she met what often appeared to others as insurmountable obstacles is brought out in a

*Copey of Harvard by J. Donald Adams, The Riverside Press, Cambridge, Mass. Houghton Mifflin Co. Boston 1960.
**Letter written in 1925 by Mrs. Charles Duncan Craigie, formerly Helen Dean Baright.

story told by Mabel Curry Galassi* second daughter of the Currys, as she related the circumstances relevant to the wedding of her elder sister, Ethel Curry Beach.

It is an eipsode with an historical twist that brings out strongly the wide contrast in the natures of Dr. and Mrs. Curry, he the idealist and poet, and she, the artist, able to apply practically her talents.

Ethel Curry while attending Smith College had become engaged to a young man, Mr. Goodwin Beach of Hartford, Conn., whose parents invited her to visit them while in London during the summer of 1908. She accepted and Mrs. Curry saw her off to England.

After several weeks Ethel wrote that inasmuch as her fiancee had not been well in the States during the previous winter, his mother and father suggested that the young couple be married in England at the end of the summer since their wedding figt to them was to be a year of travel.

Mabel, the second daughter, recalls her mother's consternation (in fact, "she fainted upon hearing the news"). The prospect of preparing for a London wedding which would be in accord with her own punctilious background and taste as well as the social prestige of the bridgroom's family was something that could not be cast off lightly. There was the financial side to be considered--not only for the wedding but all the incidentals relative to travel and accomadations--it was all quite overwhelming.

*Mrs. Pasquali Galassi, New York City, N. Y.

Mrs. Curry communicated with her husband who was spending July in Paradise Valley, Mt. Ranier in the State of Washington at a camp called Reece's Camp.

His reply was that of course he would join the family in London in time to give the bride away--he might even go on to Scotland ahead where he could do some studying. And, from beautiful "Ranier's steeps", far from the hue and cry of mundane happenings, on July 17th he wrote a poem. In fact, his feelings were so stirred by the thought of the romance that several poems came to him while dashing along on trains enjoying the majestic scenery.

"There came a call from two I love
That seemed a mandate from above
To cross the world their joy to share
And in love's rite a part to bear.
Pausing upon the dizzy height,
Between the rocks I caught the sight
Of closely-matted heath and heather.
Bringing a message from our own
Whose meaning to my heart is known!

Oh heralds from beyond the sea,
I heed the call ye bring to me!" *

With characteristic ability Mrs. Curry succeeded in arranging everything and she and Mabel, who was to be the maid of honor, joined Ethel where they immediately set upon the business of getting wedding gowns fashioned for it must be correct in every detail. Mrs. Curry settled her family in a small but proper hotel in London where they were joined later by Dr. Curry.

* From the Poem Above the Nisqually which is included in the book Poems by Samuel Silas Curry published by the Expression Co. Boston, Mass. 1922.

All was in readiness, everything having gone according to Mrs. Curry's wishes and planning except for the hour of the ceremony. She had made a request for the wedding to take place at High Noon at lovely St. Margaret's Church which stood across the street, directly facing their hotel where the reception was to be held. A previous request, however, made it necessary for the Beach-Curry wedding to be at an hour following the earlier wedding scheduled for the same day.

This proved to be a most fortunate arrangement--Mrs. Curry had no worry about floral decorations! St. Margaret's was resplendent--a beautiful setting for the Currys as well as for those preceding them--the High Noon wedding having been that of Miss Clementine Hosier to the Honorable Winston Churchill, September 12, 1908.

Dr. Curry was the author of more than a dozen books which carried the Curry principles to the far corners of the earth, some of which are standard textbooks in the study of Speech.* But here again team-work was brought into play. It was Mrs. Curry who attended to the sales and promotion angles, and we quote again from the son's writing.** "It was said that my mother was the practical business manager of the School whereas my father was the creative idealist; but although there is some truth in this, it is certainly an oversimplification....My mother defended fortunately with some success a common-sense point of view against the more extreme forms of Father's ascetism. On the other hand there were times when she, rather than he, had the wild ideas. "They were both human. And by and large the best estimate of her help was the one Father wrote himself (in a poem of unknown date), included in his Poems;"***

*See They Knew the Currys, Letter from Mary Margaret Chester,G.C.'16

**Today's Speech, Vol VII No. 4 published by the Speech Association of the Eastern States Nov. 1959. Penn State Univ. Univ. Park,Penn.

***POEMS by Samuel Silas Curry published by Expression Co., Boston, Mass. 1922.

The night was dark; I walked the deck
alone,
  The thickening clouds shut out my
guiding star,
  My course was lost, and from some
sandy bar
  I heard the maddened breakers' dreaded
moan;

But through the blinding mists by storm-
winds blown
  I heard a soft though steadfast voice
afar,
  And soon I saw thee pass my tossing
spar
  And take the spray-washed place beside
mine own.

  How long the night! storm after storm
broke o'er
  Our bark; but storm nor rock brought thee
dismay,
  Nor siren's song from some enchanted shore
Caused thee one moment in the course to
stay.
  At last the lighthouse gleams, our post is
night,
  The Morning with slow steps climbs up the
sky.*

*POEMS by Samuel Silas Curry published by Expression Co., Boston, Mass. 1922.

CHAPTER V

THE TIMES

The times were ripe for the Currys. During the latter part of the nineteenth century the educational world was in dire need of their honesty. The Spoken Word awaited a cleansing revival.

The art or technique of speaking in order that men may communicate most effectively, is one of the oldest subjects in organized instruction. It can boast a distinguished past but to name it today is apt to bring forth a smile--Elocution or Oratory. The words can be used interchangeably and both words are woefully out of style.

Cicero's definition of Oratory was "A good man speaking well", and the art had continued to hold a firm and dignified place in education as late as the early part of this century.

There are still many people who can look back to the time when just as it was considered almost imperative that every properly-brought-up child should be exposed to "music lessons", so Elocution lessons or "reading" were an important part of his cultural training. Many can recall with a bit of nostalgia the days when "Platform Readers" held audiences enthralled with their presentations, perhaps under the great tents during the summer Chatauqua programs.

It was an accepted saying by Macauley, "To learn to read well is the business of half of life."

But for the generation that has known only radio, movies had television, it must be hard to realize the importance of the role of "Public Readers" during an era not too far removed.

Their mission actually was the carrying on of the art of the story tellers of old who sat around the campfires, keeping alive

traditions of the past and spinning inspirational visions of the future.

Clifton Fadiman in his "Praise for Quotations* places responsibility upon all of us. "All mankind is buy a carrier and part of our precious burden consists of things that have been said perfectly. Immortality is not unconditional. It cannot be kept alive solely by scholars and professional intellectuals. It must be kept alive by you and me."

And as the Public Readers played their important part in keeping alive traditions, presenting the classics through their programs, providing a cultural and pleasant form of entertainment, the Currys of Boston for almost half a century trained many of the best.

The art of Public Reading, Elocution, Oratory, call it what you will, was not confined, however, to Boston, nor to any one area in this country or abroad. We have but to study old programs and periodicals of the era to realize how far reaching it was, and the absorbing part it played.

At Drexel Institute in Philadelphia a Philadelphia Convention of Elocutionists was held which lasted an entire week with leaders in the field from all over the country in attendance. An old program graphically emphasizes its importance, the seven-day session consisting of Papers relative to the subject, interspersed with music, Recitals, and "Readings with Orchestral Accompaniment". We are particularly proud to note that a Paper was delivered by S. S. Curry of Boston, his subject typical of his convictions,

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*Praise for Quotations from ANY NUMBER CAN PLAY, 1957 World Publishing Co., Cleveland, Ohio.

Moreover, Werner's wisely decided to choose good New Englanders to write the articles, the New York editors explaining, "We have thought it advisable to let New England be portrayed by New England people who certainly are friendly toward themselves and are likely to make the best showing possible. If they err at all they are apt to err in their own favor."*

As we read on we see that the New Englanders did not hesitate to extol in their own favor. "It was in Boston that elocution received its first great impetus in this country. It was Boston that gave birth to the first School of Oratory in the United States. Boston University was the first University to establish a School of Oratory as one of its Departments. Here, too, McKaye gave the first public exposition of the method of Delsarte and here the Delsarte system was first taught in an established school. Boston has lived up to its historic past and today its schools of oratory are not only the oldest, but are generally conceded to be the largest, best equipped and most efficient."**

It would be pleasant indeed if we could continue to elaborate upon Boston's past elocutionary glory, but sadly enough there is another side to the picture and we cannot pass over lightly the deterioration of the Art. Perhaps it was just a case of too much of a good thing being too much. And although there were some honest teachers, there were many opportunists. "apostles of the artificial", teaching through "imitation" instead of re-creating;

April 1894

*Werner's Magazine, Vol. XVI No. 4/Edgar S. Werner, Owner and Editor 108 East 16th Street, New York,

The Advance Needed in Elocution. And, on the last day of the Convention we find Mrs. Anna Baright Curry of Boston listed as the leader of an open discussion.

Werner's magazine, established in 1879, was a monthly Journal entirely devoted/to "Expression--Vocal and Physical" and while it was a New York publication the April, 1894 issue was dedicated to the Art in New England and to Boston in particular.

The issue covers many aspects of the work in general but Boston comes in for a lion's share of praise, with much space devoted to the Hub where the flowering of the Art had been fostered. In it there appears an article about the School of Expression, a complimentary tribute to the work of the Currys.

"Elocution as an organized force in higher education had its beginning in Boston, here it continues to occupy a position of dignity, influence and popularity which has long been the wonder of other cities...A complete account of what New England has done and is doing is out of the question in one issue. Several months would be needed in order to obtain and print the information necessary for a satisfactory report."*

Werners, however, decided to do the best it could, saying "We shall wait no longer"** and they succeeded in producing 160 pages (some in fine print) of the results of their investigations.

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* Werner's Magazine, Edgar S. Werner, Owner and Editor, No. 108 East 16th Street, New York, April 1894.

** Ibid

striving to "get an effect without a cause", using "rotund tones" and "siblant whisperings", stereotyped speech and meaningless gestures, melodramatic to the point that it was often ridiculous, with people old enough to know better simulating affection, tragedy, all the emotions, as they interpreted badly such masterpieces as "Curfew Shall Not Ring Tonight," "The Wreck of the Hesperus," Hamlet's "Soliloquy."

Instead of conforming to Cicero's definition "A good man speaking well," many were the atrocities committed in the name of "Elocution."

Dr. Charles Eliot, President of Harvard College, a friend of Dr. Curry's and in sympathy with his ideals, in an address in Boston in 1894, warned against "declamation rather than speaking" urging "speaking not reciting," and Dr. Eliot was expressing conditions mildly.

Fortunately there were dedicated people who finally succeeded in breaking free from the antiquated forms, developing sane and natural methods, establishing the study of the Spoken Word on a scientific basis, both in the teaching profession and on the stage--Monroe and the Bells, Delsarte and McKaye, Sir Henry Irving and Ellen Terry, to name only a few who shared the idealism of the Currys.

Certainly there were many schools* springing into existence, contributing their share in making Boston the "Elocutionary Centre of the United States**as was Boston's boast. Many of the best had received their initiative from the deep and farreaching influence of Lewis Baxter Monroe, head of Boston University School of Oratory (founded 1873), so successful that Dr. William F. Warren LL.D.S.T.D., President of Boston University, stated in his annual report of 1878-79, "No other institution in America ever gave so deep and beneficent impulse to the art and philosophy of expression."***

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*Werners Magazine, Vol XVI No. 4, April 1894
Edgar S. Werner, Owner and Editor, 108 E. 16th St., New York

Besides the (Curry) School of Expression (founded in 1879), listed in Vol XVI No. 4, April 1894 issue of Werner's Magazine are
Boston School of Oratory, 1884 under the leadership of Prof. Moses True Brown
Boston College of Oratory which had the distinction of being the only school of oratory in Boston with a "Lady Principal", Mrs. Clara Power Edgerly. However, neither of the above schools, so similar in name, had any connection with the Boston University School of Oratory.
The Boston College of Oratory became a part of the (Curry) School of Expression in 1895 according to an Announcement published by the School of Expression
The New England Conservatory School of Elocution and College of Oratory
The Bickford School of Elocution
The Blish School of Elocution
The Emerson School of Oratory,(founded in 1880) by Charles Wesley Emerson under the name of Monroe Conservatory of Oratory,changed to the name of Emerson School of Oratory 1889.

***Boston University Records

CHAPTER VI

THE METHOD

"Man can give nothing to his fellow man but himself"*. This was the oft-quoted challenge which Dr. Curry threw out to the world and the great aim of the School of Expression was to help men and women develop their own talents.

A prominent business man expressed it this way, "Go to the School and if there is anything in you they will bring it out; teach you to know yourself; show you what you are in comparison with what you may become".**

The late Charles L. White, former President of Colby College wrote "As your student you held before me intellectual and ethical ideals I still am trying to realize."

Graduates of the School testified with enthusiasm. Luella Clay Carson, President of Mills College, Oakland, California, stated "I feel deeply indebted for the most lasting inspiration I have received for my work as teacher of my fellow-man."

And Florence E. Lutz, who became Dean of the School of Expression after Dr. Curry's death, said "It is broader than a mere training of speech. It is a fundamental training for life."

It was no doubt, through the graduates that the Curry message became so far-flung. Many who came for full or part-time study were already men and women of maturity--clergymen literally by the thousands; teachers of Expression or Dramatics in colleges, theological seminaries; lawyers of high standing; all of whom

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* From the German Poet and critic, Schlegel

** One of Dr. Curry's little jokes which he told with relish was that he "lost a lot of good teachers because his training brought out the best in them, making them so attractive they seemed to get married early."

recognized the value of being able to speak well and who believed with Emerson that "A man cannot speak but he judges and reveals himself with his will or against his will, he draws his portrait to the eye of others by every word."

Certainly there was no room for littleness in the Curry doctrine. As Caroline A. Hardwick, Curry graduate and teacher of speech at Wellesley College, said "We know there is something BIG here. If only we can get it out to the world!"

Through the almost half-century period of the School's existence during the lives of Dr. and Mrs. Curry students were drawn from every corner of the United States and many from Canada and abroad.

Becoming aware of that "something different," the "getting it out to the world" became for many of them a "mission." Filling the positions that awaited Curry graduates (often times the supply unable to meet the demand), they scattered into all parts of the country in the Speech and Dramatic Departments of the best schools, colleges and universities from Maine to California until there was a saying "Curry is national in its influence."

Names of graduates became strongly linked with certain institutions. To name only a few; Josephine Holmes, Head of the Dramatic Department at Mount Holyoke College; Ethel Priscilla White, Wheaton College; Florence Cunningham, teacher of Spoken English at both Vassar and Smith Colleges before going on to Selznick Studios to teach Hollywood stars; Pauline Sherwood Townsend, Belmont College, Nashville Tennessee, Margaret Weisbrad, Belhaven College, Jackson, Mississippi, Edith M. Smaill, Wellesley College; Edith W. Moses both Wellesley and Agnes Scott College, Decatur, Georgia;

Dr. Fred Winslow Adams, Boston University., Claudia Potter, Perkins Institution for the Blind.

Many set up their own "Studios of the Spoken Word" reaching from Father Robert Simons' Studio in Berkeley, California to Grace M. Warner's School of Dramatic and Lyrical Art in East Orange, New Jersey; Maybelle Suzanne MacKaye's Studio in New Bedford, Mass. to Clara Kuck's Speech Studio in Salt Lake City, Utah--the mark of distinction of all--being that they taught the "Curry Method".

Not only were there those devotees "going out" from the home base in Boston but hundreds of followers faithfully attending the Summer Terms held in various parts of the country, they too, becoming imbued with zeal to impart the Curry message "to the world."

Beginning with the first Summer School (or Term) in 1886 when the young Miss Baright was forced to take over the responsibilities of the great Professor Monroe at Martha's Vineyard, the Summer Schools proved extremely successful.

The second session was held at Saratoga, New York in 1887, followed by a Boston term in 1888*. A fourth Summer Term was held in Lancaster, Massachusetts in 1889 with a fifth in 1890 at Newport, Rhode Island, while the sixth 1891 was carried on as one of the Departments of the Summer Sessions at Harvard University.

In 1893 the School of Expression Summer School, called the "Columbian Term," was an integral part of the World's Fair in Chicago and Dr. Curry's Lectures on Art were a renowned attraction of the Exposition.

The eighth and ninth terms were held in Boston and in 1896 an outstanding "Anniversary Summer Term" was held at historic Plymouth, Massachusetts.

* This first Boston Term was followed by many others. There was often a Boston Term planned to follow the sessions held elsewhere in order that students could plan to attend two during a season.

Certainly none could have been more distinguished than the "Special Delsarte Summer Term" conducted in 1897 by Dr. Curry, it's principal theme, the reviewing of the philosophy and the methods of the great master Francois Delsarte.

The value of the Summer Schools both as sources of learning and delightful retreats was freshly impressed upon Dr. Curry after his ~~an~~ experience as a lecturer, (giving courses of eight or ten lectures) as a part of the cultural program on a Chatauqua circuit (so popular at the turn of the century), When he had felt frustrated that the course of study seemd lost in the involved Circuit activities. Already aware of the benefits derived from ten years of Curry Summer work, carried on in a relaxed atmosphere and in perfect keeping with his ideals, he determined to expand the summer sessions.

In 1898 "at the request of leading educators from every State in the South"* the first Southern Term was established at the beautiful mountain resort of Monteagle, Tennessee and was continued with great success for two summers. Then in 1900 the first of the popular Asheville North Carolina sessions opened and for three decades students attended in even increasing numbers from all parts of the country.**

These Summer Schools, "little democracies of education,***" ~~and~~ prospered as long as the School of Expression functioned, spreading to many locales. A "Northwestern Summer Term" was held at Wesley College in 1905 at Winnipeg, Manitoba, Canada;

*Expression, Dec. 1897, edited by S. S. Curry, Ph.D. Published by School of Expression, 458 Boylston St., Boston, Mass.

**An outgrowth of these famous Asheville Terms was the Plonk School of Creative Arts, founded in 1924 under the direction of Laura Plonk Curry graduate (Phil. D. '18) assisted by her sister Lillian Plonk (Special '16)

***Binney Gunnison, (Dean of the School of Expression after the death of Mrs. Curry) from early School records.

a "Pacific Summer Class" in 1907 at the University of Washington, Seattle; "A Western Term" in 1909 held in the Fine Arts Building in Chicago. Others were held at Eureka Springs, Arkansas; New York University; Texas Christian University; University of Vermont.

During the 1911 season, five terms were conducted--A "Southwestern Term", Houston, Texas; a term in Seattle, Washington; the Asheville Summer Term; a Boston Term at the School of Expression and a Chicago Term held at the John Marshall Law School. And in 1921, the summer before Dr. Curry's death, besides the Boston Term and the Asheville term, there were others going on in Waxahachie, Texas, Pittsburgh, Pennsylvania and Chicago, Illinois.

And what was this doctrine or "method" as it was so often called, that made apostles of those who came in contact with it? To answer the question would be impossible in a short space of time or within limit of words. If the attempt were made to sum it up in a word perhaps it could be called a "philosophy". And just as the Reverend Everett C. Herrick, D.D.* summed up the character of Samuel Silas Curry in the word "philosopher," saying "if you don't believe it turn to his books," again we can only say "Turn to his writing to plumb even in a small measure, the depth of his principles."

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*Turns Again Home, Pilgrim Press Boston 1949

Certainly it was far more than a mere training of Speech or a striving for naturalness in action. Its aim was "the liberation of the self from restrictions set by self-consciousness, whether of soul or muscle so that the body could express accurately the spiritual experience." It embodied the training of personality as a whole; an integrity of character through the coordination of voice, mind and body. And there were those followers who would add, "training for men's souls."* In essence it was that "the law of simplicity is the universal governing of all art; true expression like Life depends upon a certain organic unity, a coordination of thought and feeling revealing itself through the body as a medium. There is no such thing as merely physical expression. True expression is a revelation of mind dominating the body."

For instance, "when a man's courage is awakened, when he becomes conscious that he is really an expression of infinite life, his body straightens in obedience to the active will, transcending the physical."

"Action is man's first language and primarily concerned with the revelation of character. A realization of our actions is necessarily a realization of motives, helping us to understand our fellow men, to enter into sympathetic touch with them--to communicate."

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*Dean Shailer Mathews of the University of Chicago in THE WORLD TODAY Chicago, Ill, Feb 1908

"While each human being as an individual is a centre of conscious identity, to live we must communicate. There is a oneness pervading all objects--all life. The higher any organism the greater the unity. The higher the race of beings the more it seems akin to everything else. A universal conception of the immortal life is one of love." Dr. Curry's constant maxims were "From within outward," "Thought (or impression) must precede and determine expression." "The flower blooms from within. The leaves of the tree are the outerance or as we contract the word utterance, the expression of life emanating from the root. The bird sings from a full heart--the kitten plays because of exuberance of life...whatever is natural acts from an inner fullness.. an inner depth!"

Dr. Curry said that the aims of the Founders of the School was "not only to reform Elocution but to bring to the speaker, the actor, the reader an appreciation, a desire to study their arts from all points of view until man comes to realize the dignity of <u>all</u> Art." Relating the importance of expression to education in general, Dr. Curry wrote, "The aim and first step of all education is to awaken, to inspire..a deeper process than the acquisition of knowledge, even the attainment of culture--the formation of character, the highest part of education---. Expression reveals not the degree of information of the human mind but the attitude of soul, coordination and unity in being, enabling the educated man to convey to others--to communicate."

Dr. Curry used to point out "A teacher can only inspire and awaken expectations and point out the door."

Dr. Curry often quoted Emerson who once said "Imitation is suicide", and with Dr. Curry his belief that expression could not be taught through imitation was a passion. He said "There is nothing that has a more superficializing effect upon human feeling and human instruction, tone, vigor, originality of thinking than imitation.* It is a struggle to get an effect without a cause. It is mechanical elocution--meaningless and artificial. That the harmony of man's whole being may be established there must be coordination of thought and feeling--thought and imagination in sympathetic union."

It was said** "You cannot recognize any one of the four thousand products --readers and preachers taught by the Currys--by any mannerism of tone or gesture borrowed from the Currys. For instance, you can often tell when some one has studied with the great Professor Churchill***because he preached like Professor Churchill. But the only similarity between the thousand's who came under Dr. Curry's instruction at Harvard, Yale, Newton Seminary, Boston University and the School of Expression is a directness and unaffected sincerity."

"Another law of Expression is repose" was Dr. Curry's theory. "Repose is not inactivity, not a lack of power, but a reserve and control of power--active at the center, not at the surface. A machine is actuated from without. Man moves from within."

"Imagination is the mind of the heart."

*There were stories going around at the School (true or false) that certain former teachers had been found teaching through imitation and had been dismissed in anger by Dr. Curry, one or two who had gone on to found schools of their own.

**Dr. Shailer Mathews, Dean of the Divinity School of the University of Chicago.

***Professor John Wesley Churchill, D.D. who taught at Newton Theological Seminary, Boston University and at Harvard

These are but excerpts from Dr. Curry's writings, and teachings but of such were the principles which he endeavored to instill not only at the School of Expression but in many of the highest institutions of learning. Dr. Curry* was Professor of Oratory at Boston University 1879-88, holding the Snow Professorship of Oratory; acting Professor of Elocution at Newton Theological Institution (Newton, Massachusetts) 1884-1919; Davis Professor of Elocution at Newton Theological Institution 1884-1919; Instructor in Elocution, Harvard University 1891-94; Harvard University Divinity School 1896-1902; Yale University Divinity School 1892-1902; Union Theological Seminary (Union, New York) 1919-1921. Lecturer at University of Minnesota 1905; University of Chicago 1908; University of Washington 1908, 1910, 1911; Teacher's College, Columbia University 1909.

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CHAPTER VII

THE SCHOOL

Perhaps the best way to capture an intimate glimpse of the Currys would be to take a look at their School during those years of its flourishing in the first quarter of the twentieth century when it held a prominent place in Copley Square, occupying the second floor of the S. S. Pierce Building.

For many readers it might be quite diverting, even amusing. In the light of our more modern means of communication and today's almost-worship of the written word it may seem quite unbelievable that such emphasis should have been placed upon the subject of the Spoken Word. And in looking back, even those who were a part of it, realize that such a school, wholly dedicated to Expression and all its ramifications, would have a difficult time indeed to survive in this era. It is as surely gone from the American scene as the Chatauquas and the Fourth of July Oratorical contests.

Even the physical structure that housed the School is gone--the old massive brownstone Pierce Building gone the way of much of "old Boston" in the path of demolition squads. And while the face of Copley Square itself is being changed by the belting of great highways most of the fine landmarks remain. The now-called Sheraton Plaza holds its place of dignity on the site of the old Museum of Fine Arts. In our day, however, it was the "new Copley Plaza" the "hot spot" of the Square although that term would not have been tolerated then. Impressive and lush in any era, it was

sometimes referred to as the "Costly Pleasure", and it was the place to attend the popular Tea Dansants, a form of entertainment made famous by Vernon and Irene Castle, beautiful dancers who clung to the graceful, "respectable" forms of the dance, in spite of the encroachment of such as the "Turkey Trot" and "Bunny Hug." (though the Castles were modern enough to embrace the "Fox Trot," and to invent the "Castle Walk")

The two great churches stand--Trinity and Old South, with which Dr. Curry, through his close friendships with their renowned ministers, Bishop Phillip Brooks and George A. Gordon, had such rapport.

The great Public Library now as always, dominates the area. How proud the Currys were to repeat what was reported to them on good authority that the students of the School of Expression were the most frequest users of the Library and its vast facilities.*

To give a picture of the School of Expression as the writer experienced it in 1914-15 it must necessarily be limited and of a personal nature, made up largely of personal impressions.

> Doctors, lawyers, business men, teachers,
> Great folk, small folk, laymen, preachers--

Over three hundred of them representing 47 different States, 6 Provinces of Canada and 2 foreign countries--young and old, men and women, housewives and debutantes, a Catholic sister eager for the training (which she felt could be obtained only at Curry) to take back to

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*Waverly Magazine, May 1909. A UNIQUE INSTITUTION. Published by Waverly Magazine Co. Boston, Mass

her exclusive girl's school in the middle west--professional men and ministers by the score, intent upon achieving a more effective delivery of speech for "putting their ideas across" or as we might say today, "better communication:" sufferers from defective speech handicaps, stammerers--all receiving aid and sometimes cures.

For me who had come to Curry from a protected Southern College background this was new and exciting and I was amazed and a bit startled at the freedom allowed in such a professional school.* We were much on our own, able to choose our own pace and our own hours for studying. And I must say I was quite taken aback** upon arrival that September morning when I realized that the School consisted of only one floor of the Pierce Building, also that there was no campus. With a wave of nostalgia I thought of my beautiful Belmont College*** in Nashville, Tennessee with its white-pillared--southern-mansion type of buildings and spacious grounds laid out in the manner of the Versailles Gardens.

At the desk where we registered I was surprised to be met by Mrs. Curry herself although I did not realize at first that this wise, deft lady helping us work out our schedules was the wife of the President and Dean of the School. I just supposed that here was someone employed for such a purpose. Had I known I might not

*Since there were no dormitories, living quarters for students usually in the Back Bay area, were carefully screened by the School authorities. I was fortunate to be place in an old brick house (since demolished) on Durham Street with charming Mr. and Mrs. Edmund Fletcher, whose own daughter attended the School and who promptly acted as foster parents to the four girls from the South living under their roof. The quintet consisted of Frances Friel from Kentucky (who became Mrs. Paul R. Chandler, now deceased), Lucile Green from Alabama (deceased), Grace Ruble from Mississippi (who became Mrs. R. H. Harmon), Ethel Fletcher and myself (Lenice Ingram from Tennessee who became Mrs. Frederick Sayford Bacon). All of us were of the Class of 1915.

**See They Knew the Currys, letters from D. E. Plugge(22), teacher and actor, and Claudia Potter (T.D. '22) I must have shared somewhat Mr. Plugge's reaction as he describes his arrival at the School.

***When Belmont College combined with Ward Seminary, another Nashville school for young ladies, it became Ward-Belmont. It now continues as Belmont College.

have been so courageous in speaking out regarding what I wished and did not wish to do.

Nor did I find an instructor in Boston who could surpass our Pauline Sherwood Townsend, Head of the Dramatic and Speech Department at Belmont who was responsible for my coming to the School in the first place. Miss Townsend was one of Curry's outstanding graduates, nationally known for her skill in pageantry, and, true graduate that she was, she influenced her pupils after leaving Belmont to go to Boston to continue their study at the source.

So it was that I and other classmates* came to Curry--already thoroughly grounded in Curry principles, thoroughly familiar with the Curry's basic formulae, "From within outward" and "Impression must precede and determine expression." Perhaps I may have been drawn by an instinctive affinity, Dr. Curry having been a native of my own Tennessee. Actually that had nothing to do with it, I was not really aware of this until I had become his pupil. As a matter of fact I came rather blithely to his Boston School. It

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*Among them Ruth E. Davidson of Helena, Arkansas, (P.R.D.'15 Org. Gym. Certif '15)

Martha Mai McKnight of Helena, Arkansas, (P.R.D. '15)
Grace Ruble of Hattiesburg, Mississippi (Mrs. R. H. Harmon), (G. C. '15)

was a kind of adventure--I did not take it as seriously for instance as my sorority sister and talented roommate* who was intent upon making a career for herself as a public reader.

With affection and admiration I recall my Boston teachers, each so individualistic in their varied fields--prim and proper Miss Hughes in Interpretation of Great Literature; kindly, but dowager-like Mrs. Mason (sometimes called "Mother Mason") in Dramatic Interpretation, her deep voice resounding from a well-developed bosom which she like to refer to as "my expansion;" efficient Mrs. Kempton in Coordination of Voice and Body; Mrs. Harwood, former pupil of Baron Nils Posse, who taught Gymnastics and Dancing; Mr. Holcomb, in Voice instruction; Mrs. Evans, magnetic, compelling teacher whose lessons in Coordination of Mind, Voice and Body helped, in the development of our "souls."**

I changed my mind about Mrs. Curry as I came to an appreciation of her talents. She was not just someone at a desk taking matriculations. She was an able, imaginative teacher, whose keen mind and business acumen guided the School, combining all this with her role of wife, mother and homemaker.

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*Grace Ruble of Hattiesburg, Miss. (G.C. '15) now Mrs. R. H. Harmon, 1935 Calvert Street, N.W. Washington, D.C.(School Records of 1924)

**See They Knew The Currys Letter from Florence Cunningham (G.C. '15)

Well-born, with the social graces highly developed, Mrs. Curry's penetrating eyes saw everything and in her beautifully modulated voice she insisted upon perfect decorum. There was no "sloppy" dress nor manners at the School of Expression. But in spite of her high standards, and the all-seeing eyes, we had a wonderful times, working in a relaxed atmosphere, dancing informally during the fifteen-minute periods between classes.

From the earliest days of the Curry's part in the progressive movement of the Spoken Word the Recitals were an important feature of their training when students had the opportunity, in fact were required to appear on the platform as Readers. And when one says "Readers" this is a gross misnomer. It did not imply reading at all. We were required to deliver our selections without aid of script. Papers, notes or properties were strictly forbidden and this does not mean that they were given from memory. Memorizing had no part in our training. We assimilated, which means that the message we were about to impart had become such a part of us through thought and feeling that it could be expressed freely without even a prompter in the wings. One might be fearful of "forgetting" but if it had been truly assimilated the thought would reassert itself in the mind of the performer. Such was the theory and strangely enough it worked*.

*See They Knew the Currys Letter from Florence Cunningham(G.C.'15)

A professional atmosphere pervaded our Recitals. Ushers in long evening gowns handed out the formal, printed programs not only to interested friends of the performers but to proper Bostonians, (including Mrs. Jack Gardner*) all coming to enjoy an evening of good entertainment. Boston newspapers reported events such as receptions and Recitals as important and cultural occasions and we find among the guest lists such names as Nathan Haskell Dole, Rev. and Mrs. Paul Revere Frothingham, Mr. and Mrs. James J. Storrow, Miss Lucy Peabody, Dr. and Mrs. William Warren, Miss Elizabeth Curtis, Mr. A. E. Winship, the Reverend Woodman Bradbury. Our dances too were exceedingly proper with gentlemen ushers** in full evening dress presenting the guests to the receiving line headed by Mrs. Curry. I recall one instance when a young man guest was forward enough either to have come without his white gloves or else had been bold enough to remove them during the dancing and Mrs. Curry's ultimatum on the following day was "No gloves, no dancing". There were no further infractions.

* See They Knew the Currys, Letter from Louise (Bolton) Draper (T.D. '18)

** My most embarrassing moment was on the occasion of my first formal dance at the School when I was confronted with a custom unfamiliar to me. I felt quite confident of my social background, having been exposed all my life to proper parties in my southern town of 5000, where sometimes the string orchestras and American Beauty roses would be imported from Chattanooga,(about 100 miles away) and the molded ices and delicacies were often sent by train from Kern's Specialty Shop in Knoxville. My escort at the dance was a delightful Harvardian from Seattle, Washington and we arrived at the School most properly attired. I did not wait to see that ushers were there for the purpose of escorting us and presenting us to the receiving line. With all the assurance of my eighteen years I did my own presenting. Imagine my chagrin when I later noticed that guests were being presented on the arm of an usher. My face burned at the thought of my faux pas, and the only thing that assuaged my pride was to hear that Mrs. Curry had commented favorably upon my "unusual poise."

Perhaps it was because of Mrs. Curry's unquestionable honesty that her criticisms*, which often seemed unduly harsh, were not resented more.

I well recall my first attempt at reading a Browning selection before the freshman class. I had chosen The Patriot

"It was roses, roses all the way
With myrtle mixed in my path like mad;
The housetops seemed to heave and sway
The church spires flamed, such flags they had
A year ago on this very day."

Then the disillusionment, and utter disenchantment

"There's nobody on the house-tops now--
Just a palsied few at the window set.....

I go in the rain and more than needs,
A rope cuts both my wrists behind;
And I think, by the feel, my forehead bleeds,
For they fling, whoever has a mind,
Stones at me for my year's misdeeds."

And, the ending,

"Thus I entered, and thus I go!
In triumph people have dropped down dead.
'Paid by the world, what dost thou owe
Me? --God might question; now instead,
'Tis God shall repay; I am safer so."

I rendered it with all that was in me--perhaps that was the trouble--perhaps there was too much unguided emotion. Anyway it was borne in upon me that I was not ready for the Patriot. Mrs. Curry firmly asked me to sit down, saying that I should try it after I had "lived more."

*Mrs. Curry was especially critical of Southerners and their speech--this in spite of the fact that a goodly percentage of students were from south of the Mason-Dixon Line.
See They Knew The Currys, Letter from Mary Clayton(Butler)Zinsser, (G.C.'17) Quoting "One day Mrs. Curry was criticizing the South and the slovenly manner in which they spoke when one classmate from Texas arose and asked that every Southerner raise her hand. When all but three or four hands went up the girl said,"Well, Mrs. Curry, I suppose that shows what part of the country supports your School'."

Mrs. Curry was a perfect balance for Dr. Curry's artistic temperament and she subordinated herself to her husband, the artist, teacher and lecturer. In spite of her unequaled ability as a teacher and most of the students recognized this, it was he who spurred the imagination. On the days when he was to appear it was as if a great prima donna was about to arrive. Excited anticipation filled the rooms as all classes assembled together--eager not to miss a word, a gesture. And we were never disappointed.

Truly it was not only a great philosopher, a dedicated teacher, but a natural-born actor who walked the boards--even his stance unmistakably suggesting the character he assumed, lived, in fact. His great shock of white hair, his long beard, his tall, magnificent bearing, the leonine head--all unforgettable whether he was Hamlet, MacBeth or MacBeth's lady; whether it was a Biblical interpretation, Elijah at Mount Carmel, or the Prodigal son's return home; or it might be the lightness of Pippa's Passing or the tripping of Titania.

He was a "prophet" far beyond his time. Many years after I had been a pupil at the School I was attending a luncheon in Boston given in honor of some of the current Metropolitan Opera stars. I had gone especially because of Eleanor Steber, whose magnificent voice had carried her to success directly from our own vocal quartette at Eliot Church in Newton, Massachusetts.

After the luncheon the guests of honor were asked to speak and one by one, including Steber, told with a degree of excitement about the important methods of training that were being applied to operatic work; how they had got away from the old artificial gesturing, the

stiff posturing, singers declaiming in song seemingly unrelated to the whole. Now, they said they had been made aware of the "coordination of thought and feeling" with the action spontaneous and natural, resulting in a "oneness and harmony."

With me was a friend who also had had the experience of Curry training. We looked at each other, astonished. Could it be possible that those who directed and trained the great Metropolitan Company were just realizing those basic truths that had been drilled into us at the School of Expression day after day?

When I consulted my freshman notebook I found just such notes, "Oneness is a feeling of the body as a whole--a thinking in the body--leading to expression--a harmony of action--the liberation of restrictions--self-consciousness--enabling the body to express the spiritual experience...."

Such was the training and the atmosphere permeating those second floor rooms of the old Pierce Building that we could not fail to recognize a challenge*, educational and cultural, far removed from the "finishing-school" type or the artificiality of many methods of teaching Speech much in vogue. The "something different" spoke even of the spiritual.

We understood fully what Dr. Curry meant when he said "Anyone who looks at these humble rooms (much as we love them) as the Institutions makes a great mistake. The greatest endowment of the School of Expression can never be localized. It is the fidelity to principles of those it has trained in all parts of the world."

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*After a year's exposure, I too was eager to "go out" and impart to others what I had glimpsed and gained, finding satisfaction, upon my return to Tennessee in giving private instruction to a group of thirty teen-agers who in turn became eager to express themselves.

We felt a part of his pride when he again expressed this thought in the dedication of one of his books,* "To all those who by loyal thought word or deed have founded the School of Expression."

*The Smile Published by the Expression Co. Boston, Mass. 1915.

CHAPTER VIII

THE SCOPE OF THE MAN

"This town of Boston" said Emerson, "has a history. It is not an accident...I do not speak with any fondness but the language of oldest history when I say that Boston commands attention as the town which was appointed in the destiny of nations to lead the civilization of North America."

As one ponders the above quotation it is easy to agree with the wit who said "Boston is not a city but a state of mind."

Whatever it was, "Samuel Silas Curry, although imported from Tennessee, fitted into it, taking to it like a duck to water" according to James P. Berkley* of Framingham, Massachusetts, "A handsome, impressive man of the Victorian era, barbered and dressed in the mode of that elegant period, his pince-nez glasses often falling from his nose in the intenseness of his speaking, accepted and honored in the circles of literature and art."

Dr. Curry's son, Haskell, however, takes a younger man's viewpoint in the matter of dress (his father having been fifty three years of age when Haskell was born) "It was natural that a man with such ideas (as Father's) should stress spontaneity and individuality. He had relatively little respect for convention. He insisted on wearing a wing collar two or three sizes too big, a big loose necktie with a stickpin through the center of the knot and a Prince Albert coat, even after such a costume had begun to

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*Professor James P. Berkley, Now of Framingham, Mass., formerly a pupil of Dr. Curry's at New Theological Seminary in 1901, later Professor of Old and New Testament at the Seminary. See Professor Berkley's Memorial to Dr. Curry in THEY KNEW THE CURRYS.

LOOK a little odd".*

Regardless of his mode of fashion Dr. Curry was distinguished in appearance and bearing, and his social gifts captured the imagination of Boston. He was a member of many of the leading Clubs: the Boston Art Club** serving eighteen years as librarian, and appearing often as a lecturer; a prominent member of the Browning Society***; the Boston Author's Club; the Twentieth Century Club "Where he had many friends, Dr. George Coleman, (who started the Forum Hall forum in 1908 and who later became President of Babson Institute); Roger Babson; Charles Fletcher Dole; Edwin D. Mead; Nathan Haskell Dole; Paul Revere Frothingham; George A. Gordon****.

A Club which Dr. Curry thoroughly enjoyed was the "Puddingstone Club." According to his friend, Mr. Ralph Davol***** of Taunton, Massachusetts, who was also a member, "It was a Club true to its name, a miscellaneous collection of odd people preserving the humorous side of the Boston of Holmes' day." On its roster were such men as Nixon Waterman, the poet, whom the members called "the nearly perfect man" and Winthrop Packard, Editor of the New England Magazine. With pride they counted among their members "three Sams besides Uncle Sam--namely, Sam Walter Foss,

* Today's Speech Vol VII No. 4, article by Haskell B. Curry, published by the Speech Association of the Eastern States, Nov. 1959 Penn. State University, University Park, Penn. Article included in THEY KNEW THE CURRYS

** Located on the corner of Newbury and Dartmouth Streets, now occupied by Bryant Stratton School.

*** See Historical Data, Reviews of Dr. Curry's Browning and the Dramatic Monologue published in 1908.

**** See THEY KNEW THE CURRYS letter from Dr. Samuel Lindsay 1965.

***** Mr. Davol, Harvard graduate, class of 1896 and a former newspaper man connected with the old Boston Transcript, ~~in 1921~~, gave the Ralph Davol Scholarship in 1921 "as a mark of appreciation of the fine work the School is doing and my personal regard for Dr. Curry." Early School Records.

the poet who wrote The House by the Side of the Road; Sam Lindsay, beloved Boston cleric with his noted Scottish Burr which has never rubbed down; and Sam Curry, instigator of much of the fun."

It was on a Sunday in 1905 that Dr. Curry's close friend Erasumus ("Raz") Wilson, Editor of the Pittsburgh Gazette and writer of the column, "The Quiet Observer," had come on from Pennsylvania to join with the group in making a pilgrimage to Walden Pond in Concord, Massachusetts. Led by Frank Sanborn who "had known Hawthorne, Emerson, Thoreau and all that gang" as Mr. Davol put it, the Puddingstoners were in their glory. A few days later there appeared in the Boston Transcript a cartoon depicting Dr. Curry, Sanborn, Raz Wilson, Nixon Waterman, E. H. Clement ("a refined scholar of Transcript fame") and a few other jovial members, all with linked arms--the cartoon entitled Souvenir Trip in Honor of Concord Philosophers and Mr. Davol said, "Raz Wilson, (the Quiet Observer) loved it all."

In an interview with Mr. Davol many human aspects of Dr. Curry's many-sided nature were brought out. Mr. Davol was "glad Curry was attracted to Boston" for he felt privileged to have known him intimately. Dr. Curry used to visit the Davol home especially on Sundays, seeking out the Rocky Woods area at the edge of Taunton, going to Big Rock, a perfect location to listen to echoes, a fascinating study for Dr. Curry as he measured the length of time between voice and echo in his untiring interest in every phase of human speech. He told Davol of his early speech misfortune, "I was a minister but had to get out of the the pulpit when my voice gave way--cracked to pieces--something had to be done--"

In recalling the many fine paintings Dr. Curry had in his home on Bay State Road, Mr. Davol chuckled as he spoke of those in his bedroom, "Curry enjoyed the human form divine!" Summing up his talk Mr. Davol stressed that quality of which all those who really knew Dr. Curry were so keenly aware, that Dr. Curry was first of all "a great philosopher and idealist," Mr. Davol adding a bit sagely, "But depending upon someone else to get a good living for him."

Dr. Curry was almost as well known in the realm of Art as in Speech, his interest in it secondly only to his devotion to the Spoken Word. His son, Haskell, recalls that "practically all the painters in the Boston area were his friends and the home on Bay State Road was filled with pictures done by the best artists of the day."*

His knowledge of Art was immense and he was in demand as a lecturer on the subject not only in the East but as far west as the University of Washington in Seattle.

As early as 1893 at the time of the Worlds Fair in Chicago an important feature of the cultural program was a series of more than "Twenty Lectures Presented by Dr. S. S. Curry ART STUDIES AT THE WORLD'S FAIR, and after the passing of 75 years the range of subjects included is impressive and comprehensive.

*Today's Speech Nov. 1959. Vol VII No. 4 published by the Speech Association of the Eastern States, Pennsylvania State Univ. University Park, Penn.

To name a few

Recent Movements in Art; Romanticism, Realism and Impressionism.
Pre-Raphaeliteism and Recent Movements in British Art.
The Spirit of Greek Art
The Relation of Poetry to Art
Raphael and Michaelangelo
Leonardo da Vinci
Carot and Millet
The Art Schools of Paris
Art as Related to Religious Movement
Idealism and Realism; Browning's "Filippo Lippi"

As recently as 1919, only two years before his death, Dr. Curry was continuing to give lectures at the Museum of Fine Arts in Boston; two of his timely subjects listed,

Art Movements of Our Time
How to look at Pictures

The scope of the man might be measured by those who were his friends. He had known and loved John Greenleaf Whittier. Among the greats of the day were John Burroughs; Cardinal O'Connell; Borden Parker Bowne,* liberal theologian and religious writer; Frances E. Willard; Mary Baker Eddy, a "personal friend..admiring her genius...feeling she was the greatest woman America had produced"**;Isabella Stewart Gardner (famous "Mrs. Jack"), their mutual love of Art making theirs a natural attraction with Mrs. Gardner a frequent visitor at the School, appearing unexpectedly to listen in on Dr. Curry's classes or to attend a Recital, and in turn, issuing the invitation for Dr. Curry to bring students to visit her at her Venetian Palace, Fenway Court.***

*Professor of Philosophy, Boston University 1876-1910.
**See They Knew the Currys, Samuel Lindsay letter 1965
***See They Knew the Currys, Letter from Louise(Bolton)Draper (T.D.'18)

Literary lights and educators were among Dr. Curry's intimates: Edward Everett Hale; Thomas Bailey Aldrich; William Dean Howells, Nathan Haskell Dole; Dr. Nicholas Murray Butler; Reverend Henry Norman Hudson, Shakespearian authority. Charles W. Eliot, President of Harvard, "held Dr. Curry in high esteem,"* according to Dr. Samuel Lindsay who was sometimes invited to have lunch with the two men and he recalls hearing them discuss Dr. Curry's dream of developing the School of Expression into a national college. President Eliot was in sympathy with Dr. Curry's work and ideals**. Dr. Lindsay says that Dr. Eliot always "enjoyed Curry's lively conversation as well as his philosophical discourse."

Great actors were drawn naturally to the School. Sir Henry Irving,*** beloved and loyal friend, made possible the first endowed chair in the School, the Sir Henry Irving Instructorship in Dramatic Training. Sir Henry, assisted by the great and beautiful Ellen Terry****, Dr. Curry's favorite actress, gave a benefit performance in Boston to aid the Endowment Fund which Dr. Curry so longed to establish on a permanent basis.

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* Lindsay Letter

** See Historical Data, Harvard Relationships

*** Mabel (Curry) Galassi, daughter of Dr. Curry, tells of the thrill it gave all the family when Sir Henry made his appearances in Boston, always providing a private box for the Currys.

****See Historical Data, Ellen Terry's Candlesticks

Madame Sarah Bernhardt on her American tour during World War I paid the Curry's the tribute of inviting the Faculty and students to meet with her after her Boston performance.

Poets read their original selections at the School--Edwin Markham, famous for his poem Man with the Hoe; James Whitcomb Riley; Nixon Waterman; Sam Walter Foss; Thomas Daley; Dennis McCarthy; and others.

One friendship which stands out in bold relief yet with sensitive overtones is the Bell-Curry relationship which began at Boston University in the 1870s and lasted throughout the lives of Dr. Curry and his two friends, father and son, Alexander Melville Bell, internationally known for his discovery of "Visible Speech" and Alexander Graham Bell, versatile genius, known best as the inventor of the telephone.*

Both the Bells and the Currys came under the influence of Professor Baxter Monroe,** Dean of the School of Oratory at the University. Both Alexander Graham Bell*** and Samuel Silas Curry**** were instructors at the School while Alexander Melville Bell promoted his new method of orthoepy through lecturing and teaching.

*See Historical Data. Magnificent Fraud, a story of the Bells by Lenice Ingram Bacon in Telephone Topics, October 1967 published by New England Telephone Company, Boston.

**Professor of The Philosophy of Expression; Mechanism of Speech; Aesthetics of the Voice; Oratoric and Dramatic Action

***A. Graham Bell, Instructor of Vocal Physiology; Culture of the Speaking Voice; Mechanism of Speech; Visible Speech; Methods of Instructing Deaf Mutes in Articulation.

****S. S. Curry, Instructor and Lecturer in Elocution and Oratory; Snow Professorship of Oratory.

At many points the work of the Currys and the Bells was interrelated* and there developed natural and sympathetic bonds. All three men were philosophers and dreamers of dreams; all three were wholly dedicated to the scientific study of the human voice; all three gave of themselves in aiding sufferers of speech and hearing handicaps; seeking the sane, the natural in all phases of their work. Another similarity, not so scientific, but rather singular and a bit amusing, is that they looked alike according to Dr. Samuel Lindsay** who knew well the Bell-Curry relationship. And it is true that their pictures taken in the manner of the day, bear a striking resemblance--their abundance of hair, flowing beards, bright, penetrating eyes and impressive bearings.***

Dr. Curry had the privilege of studying under Dr. Melville Bell and in a slim volume entitled Alexander Melville Bell -- Some Memories with Fragments from a Pupil's Note Book,**** he pays tribute to his former teacher, "It is difficult to speak of him in terms which will not be regarded by the stranger as exaggerated, while so deep is the impression made by his life and work upon my heart that I feel almost as if I were writing a tribute to my father...Of all my

*Mrs. Curry, then Anna Baright, also studied with Alexander Graham Bell.

**Interview with Dr. Lindsay September 1966.

***Former students of the School of Expression will recall the Bell portraits on the Studio walls to which Dr. Curry pointed with affection and pride.

****Copyrighted by School of Expression (published by University Press, Cambridge, 1906)

teachers, (numbering fifty or sixty in different parts of the world) he had perhaps the greatest influence over me. His joyous and magnetic personality, his intense earnestness, his unerring accuracy, depth of insight, broad sympathy, generous scientific spirit, love of truth and perfect frankness were sources of profound inspiration to all who studied with him....The accuracy of his ear was something marvelous. I have known but one who had an ear equal to his own; and that was Dr. Graham Bell, his son."

This devotion was reciprocated and on his eightieth birthday Dr. Alexander Melville Bell paid his tribute by sending an endowment to the School of Expression, "As a testament of appreciation of your efforts to establish the study of the spoken word on a scientific basis."

Upon the death of his friend and teacher, August 7, 1905, Dr. Curry wrote a poem, In Memoriam--At Colonial Beach, four quaint lines of which are indicative of the contribution the Bells had made to the world through their various channels of communication, Dr. Melville's Visible Speech, and certainly through Dr. Graham's invention of the telephone*, without which "Thousands would be dumb indeed"!

*An interesting anecdote was recently brought to the attention of the writer by Mabel Curry Galassi of New York City, daughter of Dr. Curry. When the first clear message came over the telephone, her father was the third person to listen in--Alexander Graham Bell, Thomas Watson, his assistant, and Samuel Silas Curry, close companion interested in every phase of Mr. Bell's work with the human voice.

"Farthest West and East remotest
With their laurel crowns have come
Here to join the praise of thousands
Who without thee would be dumb."

The Bells became loyal supporters of the School of Expression, the name of Dr. Alexander Melville Bell appearing on the list of Founders and Dr. Alexander Graham Bell serving as a Trustee and as Chancellor of the School for fifteen years.*

The continuity of the friendship is being carried on today with the grandson of Alexander Graham Bell, Dr. Melville Grosvenor, Editor of the National Geographic Magazine, serving as a member of the present Board of Trustees of Curry College, Milton, Massachusetts.

But it was not only the prominent and the great who were Dr. Curry's friends. All types of people were attracted by the geniality of the man, his naturalness, his keen sense of humor. He was a superb teller of jokes and his ability as a raconteur led to a rather amusing incident about which his son writes, "One day when Father was dining with friends at a restaurant it was found when the party broke up that a crowd had congregated to listen in on his conversation."**

Dr. Curry was intensely interested in the working man and his problems. Before the days of advanced machinery he made a point of going into factories to try to help workers in monotonous tasks to accomplish their work in a

*Early School of Expression records.

**Today's Speech Article by Haskell Brooks Curry, Vol.VIII No.4 published by the Speech Association of the Eastern States Nov. 1959, Pennsylvania State University, University Park, Penn.

more relaxed way. Among these was the Ford Factory in 1918 and letters from wives of the workmen expressed appreciation of the kindness rendered their husbands*.

The same was true of the National Cash Register of Dayton, Ohio, and in Boston he started a course with the Conductors of the Boston Elevated Railway System in the use of their voices.**

His friendship with Phillips Brooks began soon after Samuel Curry's arrival in Boston and was considered by Dr. Curry one of the richest relationships of his life. Dr. Curry became a member of Trinity Church, all the Curry children were baptized by their beloved Rector, and in his very busy life the great Bishop never was too busy to give his support to his good friend's School and to address the student body.***

Davis Wasgatt Clark**** tells how the older man was drawn to the younger when the two went "slumming," witnessing together the seamy side of the city. "Samuel Silas Curry, a lank, penniless lad from the mountains of Tennessee with true Methodist evangelistic fervor gave himself in spare hours to city missionary work...found a 'flop hotel', a dank, horrid cellar where men paid five cents for a spot to

*See Historical Data, Letter from Virginia Harrison of Ann Arbor, Michigan, Early School records.

**See Historical Data Letter from Dean Binney Gunnison to Miss Harrison. In it Dean Gunnison says "These were simply lines of activity that his over active brain conceived and put into operation."

***See They Knew the Currys Address given by Rev. Phillips Brooks, D.D. at the School of Expression Oct. 8, 1891, shortly before his ordination just prior to his becoming the Right Reverend Bishop of Massachusetts.
There was a Phillips Brooks Memorial Lectureship at the School of Expression given especially for ministers.

****HE ACTED WELL HIS PART by Rev. Davis Wasgatt Clark, D.D. Zions Herald, Jan. 11, 1922, New England Methodist Monthly, 581 Boylston Street, Boston, Mass
See THEY KNEW THE CURRYS

lie down. One evening when Curry was telling of his experience, Phillips Brooks broke in exclaiming, 'Curry I'd like to go with you!' The next evening Curry called but was told that 'Dr. Brooks is very busy, very much engaged'. Dr. Brooks however had overheard and broke into his important meeting with the statement, 'Gentlemen, I have an appointment with that young man' and the two, arm in arm, left for the North End... Thus began the friendship between Phillips Brooks and S. S. Curry which lasted a lifetime."

It was friendship, an "act of devotion to my friend and former teacher" that caused Dr. Samuel M. Lindsay* prominent New York and Boston Clergyman to become the second President of the School of Expression, 1922-23. Taking over after Dr. Curry's death during a critical transition period meant "working hard to prevent it (the School) from going out of existence" but Dr. Lindsay succeeded and he says, "Dr. Curry was a scholar who possessed the understanding mind and knew how to communicate his ideas to others...he enriched my life and I treasure his memory."

*See THEY KNEW THE CURRYS, Lindsay letter 1965.

CHAPTER IX

THE PASSING

My last impression of Dr. Curry, in 1920 about a year before he passed away, was a never-to-be-forgotten one. There was surprising virility, the same quick movements of body, hands, leonine head; the same intense emotion indicative of the depth and power of the man as he restlessly paced the floor of his study in the old building in Copley Square, and repeated the word "Service" over and over--almost losing himself in the thought "Service--the true meaning and aim of all life."

There was a poignant sadness also--sadness that he had not succeeded in establishing some kind of permanency for the future of the School for which he had worked so many years--worked without salary using only the income from his lecturing, his writing and private instruction. Dr. Curry was a philosopher and teacher, not a business man, yet practical enough to foresee that the small Endowment Fund would be far from adequate in the difficult period which would follow his passing.

There was disappointment, too, that there was so much unfinished work, It was 1902 that he had written, "I leave Harvard and Yale this year to devote myself more fully to the School--its methods, it books and endowment." And while he had written and published at least fourteen volumes there were many more burning in his mind. This he expressed in a letter to his son* dated August 18, 1918, "One cause of discouragement is my books--all that I can leave, and many of them are not finished. I have not been able to find time or strength to give them the finishing touches."

*See Historical Data - Letter written to his son Haskell Brooks Curry, then a student at Harvard University

In the same letter there was expressed the life-long love of nature so strong within him, " I should like to try to find some little farm where I could go and get into the woods where I could stroll easily around and lie down on the grass...you know the power to play is just as important as work...it is hard for me to rest as I once did."*

Rest came to him on Saturday, the day before Christmas, December 24, 1921 when at his home on Bay State Road, Samuel Silas Curry passed away peacefully, having conducted classes only three days before with "his accustomed vigor and poise."

"From the time of his death to the following Wednesday, December 28th when the funeral service was held a steady stream of visitors of all classes, nationalities and beliefs called to express their grief and love and to look for the last time upon his kind, old face. The service itself was conducted throughout by old friends at the home of the family."**

The honorary pall-bearers were: Dr. Stanley Durkee; J. Carter Walker; Rev. Pitt Dillingham; W. B. Closson; James M. Head; Binney Gunnison; Malcolm Green and Willard P. Lombard.*** Six of these served as trustees of the School of Expression.****

Many were the tributes in his honor--Boston newspapers reporting in detail, "Clergymen, educators, alumni, students and friends in many large cities and smaller places throughout the country and many parts of Canada are uniting in National Memorial

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*See Historical Data under Family Memorabilia Letter written to his son Haskell Brooks Curry, then a student at Harvard University

**Special Memorial Supplement of Expression Vol. XXIX No. 3 Official Organ of the School. Published January, 1922.

***Willard Price Lombard, L.L.B., D.Sc.O Boston Lawyer, who served as a member of the Board of Trustees of the School of Expression continues to serve on the Board of Trustees of Curry College and is now Chairman of the Corporation.

****Special Memorial Supplement of Expression Vol. XXIX No. 3 Official Organ of the School. Published January, 1922.

Services conducted simultaneously with the Boston service, Feb. 16, 1922."

Announcement in the Saturday Evening edition of the Boston Transcript, "Final plans for the National Memorial Service to the late Dr. Samuel Silas Curry, educator and Founder and President of the School of Expression, have been completed and the Boston Memorial will take place next Thursday afternoon at 4 p.m., New Old South Church in Copley Square within a block of the School where Dr. Curry taught for so many years.

"Dr. Charles W. Eliot, president-emeritus of Harvard College will be the principal speaker. He will talk on Dr. Curry's aims in education. Other speakers will be Dr. Stanley Durkee, president of Howard University, Washington, a graduate of the School of Expression; Rev. Samuel M. Lindsay, a former student who has recently been called from New York to Beacon Street Baptist Church; H. Addington Bruce,* noted Cambridge psychologist, will give an appreciation of the work of Dr. Curry.

"Nixon Waterman, a long-time friend, has dedicated a poem to Dr. Curry which will be read; H.L. Hartz, the composer, has just finished the music for one of Dr. Curry's poems which will be sung by Mr. Sheldon Holcomb, baritone, while John Orth, the composer and musician, will play selections composed especially for Dr. Curry's funeral service. Dr. George A. Gordon, Pastor of Old South Church will give the benediction.

There will be representatives of various clubs of which Dr. Curry was a member including the Twentieth Century Club, the Art Club, the Boston Author's Club, the Browning Club and

*Mrs. H. Addington Bruce, graduate of the School, formerly Loretta Bowes (T.D. '92), President of the Alumni Association of the School of Expression, was a member of the Committee for arrangements.

the Puddingstone Club. There will be delegations from the various universities and seminaries where Dr. Curry has taught, including Yale, Harvard, Boston University, Columbia, Newton Theological Seminary, Union Theological Seminary and a number of others."*

On Founder's Day, November twenty-third (Dr. Curry's natal day) ceremonies appropriate to the occasion were held in Irving Studio. Mrs. Curry addressed the following note to the Trustees and to the Alumni: "I am not able to be with you at the Founder's Day exercises. However, I enclose prayers that I would be glad to have read."

The Rev. Dr. Edward P. Tuller who had been a close friend of Dr. Curry for thirty-nine years read the following prayers of Mrs. Curry: "O Almighty God from whom every good prayer cometh and who pourest on all who desire it the spirit of grace and supplication; deliver us when we draw nigh to Thee from coldness of heart and wanderings of mind; that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth. Amen.

Almighty and Everlasting God who dost govern all things in Heaven and Earth, mercifully hear our prayer and grant to this School all things needful for its spiritual and temporal welfare... Remove all hindrances to the advancement of Thy Truth; grant us a pure intention and patient faith and while we plant and water, do Thou give the continual increase through Jesus Christ our Lord. Amen."

*Boston Evening Transcript Feb. 11, 1922.

Mrs. Curry survived her husband only a few years. During that time however she served as Dean Emeritus of the School of Expression, also taking a prominent part in the National Educational Association.

"On February 22, 1924, Anna Baright Curry, too, found rest and was lain beside her husband and children,* Edith Dean Curry and Presnell Baright Curry in Mt. Auburn Cemetery, Cambridge. Since then the Trustees (of the School) have been in charge of a mighty work left unfinished.**

*Children surviving Dr. and Mrs. Curry are Ethel Gertrude (Curry) Beach, Mabel Campbell (Curry) Galassi, Gladys Banning Curry and Haskell Brooks Curry.

**Letter written by Mrs. Charles Duncan Craigie (formerly Helen Dean Baright, sister of Anna Baright Curry 1925

In Memory of Dr. Curry

He preached the "Sermon On The Mount":
I closed my eyes, and thought I heard the Christ,-
An older Christ who was not crucified,
but grown to fine old age, with still a flash of fire
in his eyes.
Tall and erect he stood as mountain pine
that stands alone against the glowing sky.
His sermon done, I wished him "Merry Christmas."
"Such is for you," he said, "for I shall climb
to yonder mountain top, to be alone with God,
and rest awhile."..
As Christmas dawn was red above the hills,
One stalwart pine stood out against the sky
I heard bells chime across the sparkling snow,
But one I knew was deaf to pomp and show,
For he had climbed to find his rest on high.

Marjorie Somers Scheuer

Note: Marjorie Somers Scheuer (Mrs. Jerome Scheuer) a former student at the School of Expression 1919-1922, a poet of note, wrote the poem In Memory of Dr. Curry having heard him deliver a sermon only a short time before his death.

TO THE CORPORATION AND TRUSTEES OF THE SCHOOL OF EXPRESSION

May 16, 1921

Dear Friends:

I leave this as a part of my last Will. Please accept the assurance of my gratitude for your kindness and for the sacrifices you have made for the School of Expression.

I bequeath to you its ideals, its methods, its plans, its future, hoping that you may secure as the head of it one who will be wiser than I have been, and with more tact to approach men of influence, and a better manager to arrange its great future.

I have labored very hard on its methods, and to lay broad foundations to make it worthy of the confidence and cooperation of great universities, and higher class of educational institutions.

It has not been managed for mere commercial gain, and every sacrifice has been made to give it the highest standard, and to secure for it the truest methods and to lead it along lines of the deepest scientific and artistic investigation.

I hope you will do everything you can to keep the School from being managed on a commercial basis. See that everyone that is connected with the institution is placed upon a fixed salary. We have been compelled to manage the best we could in the early days of the School, and I had to give my services for over 30 years without income, except from that received by working in the summer and outside institutions, to make a living, but this is not wise, and I should not have done it. It would have been better if I had paid so much income, as I did on the books at one time, as much as $2500, for deficits, as it is impossible to find anyone to do what I have done for the School.

With assurance of love and gratitude for all your loving kindness, I am

Very sincerely yours,
(signed) S. S. Curry